



THE CONVERTED CATHOLIC

(Title Registered U. S. A. Patent Office, 1919.)

ANOTHER PRIEST SEEKS HELP

MASARYK ON PROTESTANTISM

"SELLING" INDULGENCES, ETC.,
CONDEMNED

LEO XIII AND FREEMASONRY

PROTESTANTS "REAPING THE
WHIRLWIND"

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New York City.

THE CONVERTED CATHOLIC

An International Magazine

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*Devoted to the Instruction of Roman Catholics Regarding the Evangelical Faith,
the Enlightenment of Protestants to the Aims of the Roman Hierarchy,
and the Spiritual Well-being of All.*

(Founded 1883)

By the late Rev. James A. O'Connor (*Sometime Priest of the Church of Rome.*)

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Founded by Rev. James A. O'Connor, 1883.

EDITED BY ARISTIDE MALINVERNI

"When thou art converted strengthen thy brethren."—Luke 22: 32.

Volume XLI

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No. 2

EDITORIAL NOTES

"The Lamp" says that the Secretary for Charities to the Catholic Archbishop of New York has been elected President of the New York City Conference of Charities and Correction for the coming year.

* * *

A Paris cable to the New York "World," Jan. 21, said:

The movie censors at Brussels have forbidden showing of a Catholic propaganda film which had received the approval of the French Cardinal Dubois and the Belgian Cardinal Mercier.

* * *

While Roman Catholics are boasting their Church, claiming it is the only true Church, and are declaiming against the Protestant Church and ministry, we are exhorted to practice "religious toleration" and keep silent. Such silence never threw off the Roman yoke and it will not preserve the liberties which our fathers won for us. Happily there are some men who can not be silenced.

* * *

Against the advice of half the College of Cardinals, Pope Pius has condescended to proclaim a new dogma raising the Virgin Mary still higher in Heaven than she has ever been for the past seventy years. The new dogma

will proclaim that the Mother of God is present on the Throne as "Queen of Heaven actually and physically, just as are God the Father, Son and Holy Ghost." Thus the Trinity is going to be changed into a Quaternity!

* * *

In the Boston "Transcript," Jan. 12, Rev. Martin J. Scott, S. J., in the course of an article on "The Virgin Birth," says: "Half the truth is often the greatest lie." In that he spoke truly. Nothing is more conspicuous in the "history" detailed in the Papal organs in reference to the Reformation and to such historical personages as King John of England, Henry VIII, Queen Elizabeth, Wycliffe, Luther and other reformers.

* * *

In a letter concerning the "Ne Temere" Decree, to the Editor of the "Sydney (Australia) Morning Herald," Rev. Thos. Davies, Vice-President Protestant Federation, writes: "I have never yet known a Protestant Bishop advise the second wife of a convicted bigamist to go and live as man and wife together while yet the first wife is alive, but we have proof that a Roman Catholic Bishop in New South Wales did that very thing in 1921."

Twenty-five years ago, according to Rev. A. E. Bigelow, there was not a single Protestant church, chapel building, preacher or teacher in the Philippine Islands, and if there were any believers they did not make it known. To-day there are approximately 450 Protestant churches, with many good chapel buildings, 400 ordained preachers, 1,000 Sunday-schools, about 200 Christian Endeavor societies, and about 100,000 church members.

* * *

In return for the Pope's renewal of political relations with France the French Government, it is understood, will wink at the return of all religious societies and orders which have been exiled from France for the past twenty years.

All Papal relations with the governments of the world are always based on the hope of some tangible returns, and the political and educational systems of Rome—"Do ut des." I give one per cent., and I want to get one hundred per cent. This is the well-established policy of Rome.

Blind are the governments that do not see the Papal schemes.

* * *

In an address to representatives of the Roman aristocracy who had called to express their respect and best wishes for the new year the Pope recalled the glorious history of Rome and the Roman patriciate and urged that members of the aristocracy be always careful to set a good example in the exercise of virtue.

His Holiness was greeted by Prince

Orsini, an assistant to the Pontifical Throne in the name of the aristocracy of the Eternal City.

The Pope is in his own element when he converses and blesses aristocracy! Some Americans have still to learn the anti-democratic instincts of Papacy.

A BISHOP ON "HISTORY"

"St. Anthony Messenger" (Nov., 1923) says: "Bishop J. Henry Tihen, the zealous Bishop of Denver, has opened a series of historical talks in his cathedral in order thereby to interest non-Catholics in the Catholic religion." We hope the quality of his "historical talks" will be better than that of most of the "history" contained in the Papalist organs, which is chiefly made up of misrepresentations, distortions and statements of which the most charitable description is that they handle the truth very carelessly. For example, in the "Extension Magazine," Nov. 23, we find this in an editorial: "What were the 'tyrannous acts' of King James II? As English history is written, James was a tyrant; but, in truth and in fact, what he tried to do was to give the people of England the very precious boon of religious liberty. For that he was set upon and driven from his throne, to be replaced by a usurper who had not a shadow of a claim by constitution and law to occupy it." As a matter of fact King James II did his utmost to "make England Catholic," and deprive her of every vestige of civil and religious liberty, as set forth two hundred years later by Pope Leo XIII in the Encyclical "Immortale Dei."

DEATH OF REV. ELI M. ERIKSEN

The Rev. Eli M. Eriksen, former Director of Christ's Mission, died recently in a hospital in California following a severe operation; announcement was made at the meeting, January 27, and sincere sorrow was expressed by many.

Mr. Eriksen came to this country in 1916; was introduced to the Mission by Dr. Ferrando, and made many friends by his earnestness and evident sincerity. Dr. Ferrando resigned that fall, and in November Mr. Eriksen was elected his successor. He continued to serve the Mission, making many friends, both in and out of the city, until April, 1918, when he resigned and went to Philadelphia. There he married, and later was ordained to the Baptist ministry. While he has not since visited the Mission, he has always been deeply interested in its welfare.

During recent years he has traveled widely throughout the country, speaking in the interests of evangelical Christianity. His story of his early life in Denmark, his going to Scotland and becoming a member of "The Little Brothers of Mary," his inward rejection of the Roman dogmas, and escape from the monastery, his arrest, return to the monastery and final escape, his many trials and persecutions, some of which befell him after he had come to America, all formed a thrilling tale, which he delighted to tell for the enlightenment

of Protestants, as well as those in the bondage from which he had escaped. His friends rejoice in his courage and loyalty, sympathize with his widow and little son, and sorrow that they shall see his face no more.

IMPORTANT COURT DECISION

A San Francisco dispatch to the "Christian Science Monitor," Jan. 26, said:

By unanimous decision the California Supreme Court has adjudged the King James Version of the Bible "Neither sectarian nor a denominational book," in the sense defined by the statutes and Constitution of this State, and permission is therefore granted for its placement in public school libraries. The case has attracted wide attention, and the decision is considered by Protestants as vindication of the "authorized version."

The decision affirms the judgment of the Superior Court in Fresno County and reverses the judgment of the California District Court of Appeals. It favors the trustees of the Selma Union High School district, Fresno, who were enjoined from purchasing and placing, with school district funds, 12 copies of the King James Version of the Bible in the school library.

One paragraph of the decision reads thus:

The fact that the King James Version of the Bible was not approved by all sects of a particular religion, nor by the followers of all religions, would not class it as sectarian for library purposes. There is no religion that has found universal acceptance, and therefore no book of religion that has.

A RESOLUTION OF THE HIERARCHY

Against the Natural Fruits of Romish Teachings and Practice

We take from the Brooklyn "Tablet," Oct. 6, 1923, the following:

The resolution passed by the bishops, at their conference in Washington, on the canvass tactics pursued by some agents of some Catholic periodicals, is one we have frequently agitated. It calls for the condemnation of those who seek to "sell" Indulgences or Masses, etc.

We commend heartily the resolution of the Roman bishops. But we beg to inform their High Graces and Princes of the Church that these simoniacal acts of Papal commerce are the direct result of the anti-Christian practice of Indulgences and Masses of the Roman Church. We are perfectly aware that in books of Moral Theology, and in numerous decrees of the late Popes such selling of Indulgences and bargaining for Masses have been repeatedly condemned. But unless the Roman Church will stop the blasphemous repetition of the Sacrifice of the Cross, until Rome will desist to put a price on the Mass, the way will always be open for these minor delinquents to seek their personal profit by imitating the extortion of money under false pretences which is displayed before them by their priests themselves.

The doctrine of Indulgences is thus clearly stated in the Catechism of Christian Doctrine, a religious textbook of the children in the Catholic schools: "What is an Indulgence?"

"An Indulgence is a remission of the temporal punishment which often remains, due to sin, after its guilt has been forgiven."

We would like to ask the Roman hierarchy for a categorical answer to these questions:

First. How do you know that souls, who, according to your theory, have been pardoned through the power of the keys in the confessional, have still a temporal punishment to suffer?

Second. Where do you find in the Scriptures any evidence on which to base this practice so derogatory to the mercy of God, who abundantly pardons?

Third. If the guilt has been forgiven, is it consistent to admit a penalty due to a sin that does not exist?

PRIEST FINED IN FRENCH COURT

Those concerned in the sale of the statue of the Virgin and Child taken from the church of St. Sauveur-sur-Ecole were found guilty by the court here to-day, said a Melun dispatch to the New York "Tribune," Jan. 10.

Father H. Rotte, the parish priest, who sold the statue and substituted a copy in its place was fined 50 francs and given a suspended sentence of one month's imprisonment. The antiquarian Mariani, of Melun, who disposed of the statue, was fined 2,000 francs and given six weeks' imprisonment, this sentence also being suspended. The eventual buyer of the statue, the antiquarian Joret, of Paris, was fined 3,000 francs.

SPIRITUAL REGENERATION

"My son, give me thine heart."—Prov. xxiii, 26.

When I left my country and came to this blessed land God was awaiting me to give me the fullness of His light and grace. In that time I found myself a good Protestant, but although I thought I was converted, that was not really the case. My change was only intellectual. The creed was changed, but not the heart. I felt a great desire to use all my intellectual faculties against the superstition, error and sin of the Roman Church in order to extend Christ's true Kingdom. But I was not yet spiritually qualified for this sublime work and divine apostolate. In my heart there was not only rebellion against error and sin, but hatred against the Roman Catholic people also, who are the victims of the Roman system, and rather to be pitied than hated.

But the dear Lord, through many trials, at last took entire possession of me, making me partaker of His nature, that is love.

On the 2nd of November, 1908, I was listening to that powerful man of God, the late General Booth, at the Salvation Army hall, 14th Street, New York. General Booth was then visiting America, and was having revival meetings. There and then I felt the Spirit of God speaking to me with such profound accents, which I will never be able to express.

"My son, give Me thine heart." It was 10 o'clock at night. Of all the beautiful exhortations, of all the con-

vincing pleadings of the Holy Spirit, through the mouth of that great man, I was only able to understand, as I now distinctly remember the words: "My son, give Me thine heart." I had come but recently to America, and because of my scant knowledge of the English language I could not understand the general trend of that address, I caught only a word here and a word there.

After the invitation was given I was led by the Spirit; I don't know how, but I found myself at the mercy-seat. I knelt down. It was a moment not of vociferous prayer, but of solemn and expectant silence. I determined not to rise but to let the cry of my thirsting soul ascend to God.

I know that I was there expecting the work of His infinite mercy. I did not realize at first the kind of expectation that led me there, and kept me there, . . . but I was sure of one supreme thing—that I was about to enter upon a new epoch of my life. How long I knelt I cannot tell. . . . Was I seeking God, or was it that His Holy Spirit was searching me?

Oh, that was the first real religious meeting that I ever attended, for I know now that no meeting can be called a religious meeting if the participants do not meet God. Blessed be the Lord! Those solemn moments made me realize the presence of an infinite and loving Power, ready to commune with me, and to give me all that I needed. I found what I sought; I obtained mercy, pardon, peace, love, Christ. Christians around me were praying; Christians

around me were singing; a brother at my side was pleading, but only God was really speaking to me; only to God I listened. "My son, give Me thine heart." Then I cried: "O God, it is a poor heart, a guilty heart, but such as it is Thy precious blood was shed for it; such as it is Thou didst die for it; such as it is I give it into Thy hands. Let it be wholly Thine."

And then, at the very moment of my full surrender, a clear vision of the crucified Jesus was displayed before my astonished eyes and worshipping soul. From the lips of Jesus I heard, with perfect assurance, the sweet words: "Thy sins are forgiven." The chains of hatred fell off, and my heart was made free. Oh! could I express the heavenly sense of deliverance and gratitude that flooded my soul? My eyes were filled with tears, my voice choked with emotion. I felt as if another man was entering into me; the world was changed before my eyes; my whole being was so permeated by a sublime, strong and sweet force that I cannot describe it. My heart was changed, and I arose a new creature.

Before my conversion I had read much of regeneration and the new birth, but now I knew by experience. I saw by faith the Kingdom of God; I entered it. I felt then, and I feel now, that the Kingdom of God is personal contact with the Saviour, personal contact with the Divine Spirit.

During the time of my studious research I had read the rich and varied phraseology of the New Testament that seeks to express the conscious-

ness of Christian conversion; and I marvelled at what I considered to be beautiful poetry. Now I know that it is not ideal poetry, but actual fact. "If any man is in Christ, for him all life has become richly new. The soul passes into a new kingdom, and becomes subjected to a new Lord; it is delivered out of darkness and translated into the Kingdom of God's love; it is no longer subject to the lust of man, but to the will of God. Nay, more than that. If any man is in Christ he has passed from death unto life; he is born again, begotten of God, born not of blood, nor of the will of the flesh, nor of the will of man, but of God. The man he was—the old man—has ceased to be, and in his place has appeared the new man created in righteousness and holiness and truth. He is a new creature, the old things are passed away, behold they are become new!"

All this is not the language of poetry or rhetoric; it is the speech of men like Paul, John, Peter, in contact with a blessed and happy reality.

Gaston Frommel, while teaching his theological students, said once to them: "I was a Christian before I was a theologian." As for me, I can truthfully say, "I was a theologian before I was a Christian."

Leaving the Roman Church and the priesthood I passed through great pains, persecution undescribable; moral torture, disappointments, physical privations; but I came out of all this more than conqueror. Leaving Rome I left the honors and advan-

tages of earthly life; but I found peace to my conscience, light to my intellect, freedom to my spirit. I lost the world, but I possess Christ. What an incalculable gain!

In closing, I would say that Christian conversion is not an intellectual process; but is, first and above all, a matter of the heart, believing and possessing Christ.

In a word, it is not a creed that saves men and women, but it is life inspired by faith, created by the regenerating power of the Holy Spirit. No one can enter the Kingdom of God if he be not born anew. God grant that you and I, and all professing Christians may be able to say always as Paul did: "For me to live is Christ, and to die is gain."

ARISTIDE MALINVERNI

MULTIPLICATION TABLE OF MARY'S HEART

(By N. C. W. C. News Service.)

Rome, Jan. 2.—Following closely on the interest aroused by the appeal to all the Catholics of the world to help in building the great Shrine of the Sacred Heart which is to be erected in Rome as a votive temple for world peace comes the announcement that the Eternal City is also to have a great international shrine dedicated to the Immaculate Heart of Mary.—"Catholic News," Jan. 19.

One wonders if the blessed mother of Christ did possess two hearts—one sacred, and the other immaculate. But the multiplication table is ingeniously used by Rome in many other cases, as, for instance, in the magic of transubstantiation. Thus the Papal organ does not furnish any news at all in this case.

ANOTHER ROMAN PRIEST APPEALING FOR HELP

We are asking our readers again to ponder over these few extracts from a letter addressed to the Superintendent of Christ's Mission. We are not at liberty to quote the entire letter, for we do not want to compromise our brother before the hour of liberation shall come. But the few hints here contained will suffice to arouse the interest and generosity of our friends:

Dear Brother:

Many, many thanks for your kind letter and the Christian spirit that leads you to outstretch the hand to help me. Your kind words were to me as the rays of a new bright sun after so many days of darkness.

I am not suffering so much for myself as for the great number of priests in the same situation as I am.

Rev. — is going to Rome, and promised to speak favorably in the Session in my behalf. This is what he told me to write to you at once in order to shorten the days of my servitude. Once in the United States and favorably admitted by your Mission I would have nothing to fear.

Were I to declare my decision to leave the Roman Church publicly over here I might be forced into a sanatorium, as has happened in a case not many months ago. Probably in America the ferocity of the Roman Church is not known.

I hope you will mercifully understand my anxieties and fears and assist me in this state of forced obedience to a Church which is not guided by the Spirit of Christ, but by pride and avarice.

My sincerest regards to you. Rev. — will also write to you soon.

Yours in Christ, etc.

THE IMMIGRATION PERIL

We referred last month to the important article bearing the above title in "The World's Work" for November, 1923, and attention is now directed to another article by Gino Speranza in the January issue of the same magazine, in which the alienizing of our courts and laws is dealt with. The article is the more worthy of attention because of the open defiance of the laws of New Jersey regarding the observance of the Sabbath on the part of the same alien-born and alien-allegiant crowd that are doing their utmost to nullify the Eighteenth Amendment. Last Sunday (Jan. 20) all the movie picture theaters were running in open defiance of the law. This action followed a more or less organized agitation that has been going on for several weeks.

A touch of comedy was injected—unconsciously, of course—into the episode by some remarks made by Mgr. J. A. Sheppard, Vicar-General of the Diocese of Newark, who was quoted in the Jersey [City] Journal, Jan. 15, as having said on the previous day at the Elks' Club: "I am not speaking for the open Sunday, for there may be a measure of misguided zeal on the part of the theater owners and managers who may have in their minds in connection with the opening of their show houses the filling of their pockets with dollars and cents. But if the control of the enterprises is in the hands of God-fearing men who can see the need for proper entertainment and

have not the greed of dollars in their hearts, then I say open them."

Whether the audience laughed out loud is not stated, but the idea of "God-fearing men" running movie shows on Sundays is a joke of far better quality than the general run of the article turned out by the professional jokesmiths of the public press.

But the whole campaign to substitute the "Continental," or, rather, "Catholic" Sunday for the American Sabbath now going on in New Jersey gives additional emphasis to the "World's Work" article to which we now refer, and which should be read by every lover of not only the American Sabbath, but American law.

The "World's Work" article occupies thirteen pages, and is as masterly both as to matter and manner as that which appeared in November.

One paragraph reads:

The rights of personal security, personal liberty, and private property have been called the "rights of the people of England," and may be said to constitute the richest heirloom of the Anglo-Saxon family. While, in a certain sense, they belong to all civilized people, yet, in their practical application, they are peculiarly the creation of Anglo-Saxon common sense and love of order. The underlying principles of these rights, clothed by the Latins in the seductive garb of *Liberté, Egalité, Fraternité*, gave us a Reign of Terror, a Commune, and finally a doubtful republicanism. But the same principles, embodied in the less dazzling formula "That no man shall be deprived

of life, liberty, or property without due process of law, produced in the hands of Anglo-Saxons, more enduring democracies "of the people, by the people, and for the people."

In an address before the American Bar Association Elihu Root said, in speaking of the problems facing the nation, that he hoped they would be solved by the "application to the new conditions of the old principles of justice out of which grew our institutions." He went on to say that this must be done by men who "understand those principles, their history, their reason, their spirit, their capacity for extension, and their right application." Later he pointed out that a large number of new lawyers are young men from eastern Europe, having necessarily, by inheritance, all those predilections and fundamental ideas which differentiate the Continental systems of jurisprudence from the Anglo-American system.

Reference is made to an editorial statement in a New Jersey Polish paper: "We pride ourselves on having a Polish judge here and a Polish clerk there," followed by an appeal to the Poles to "stand together" if they want more offices. Also to the fact that in the busiest metropolis of the United States, out of 11,000 lawyers, more than fifty per cent. are of foreign birth or of foreign parentage.

The Committee on Legal Education of the Association of the Bar of the City of New York has gone on record in a finding, which reads in part:

The Bar is carrying an almost insupportable burden of a large mem-

bership unfitted by education or experience to bear its responsibilities and without the inclination, which comes naturally from familiarity with our institutions, to maintain its traditions.

Among the concluding statements of the article are these: "The ancient, painfully and slowly achieved system of Anglo-American Common Law is to-day under the pressure of 14,000,000 foreign-born whites, of whom 7,000,000 are of voting age. It carries the strain of over 6,000,000 foreign-born men and women who are naturalized American citizens, and, therefore, potential grand and petty jurors in our courts; it sags with nearly 2,000,000 foreign-born white illiterates, and its nearly 3,000,000 foreign-born whites, ten years of age and over, unable to speak English; its 3,000,000 Germans, Poles and Austrians, nearly 2,000,000 Slavs and Latins, and also Turks, Greeks, Assyrians and Anatolians."

The article makes no reference to the percentage of Catholics—Eastern and Western—among these foreign and foreign-born menaces to the laws of this country and the maintenance of their authority. But the New Jersey open campaign against the State laws for the preservation of the Sabbath is largely being carried on by Roman Catholics of several nationalities; and much of what Mr. Speranza says is, in reality, a presentation of a fresh angle of the Papal Peril, and a new revelation of the menace to our laws caused by the strength of the powerful Vatican Army of Occupation.

LETTER TO MR. BRISBANE

Last October we mailed the following letter to Mr. Arthur Brisbane, 2253 Seventh Avenue, New York City, to which no reply has been made, neither privately to us or publicly in the press. We are then using our rights in publishing it here:

Dear Sir:

Being a constant reader of your informing articles on "To-day" in the "New York American" I wish to say that I admire your lucidity of expression and independence of thought. In my book, entitled "My Conversion and the Reasons That Led to It," I make mention of your name and remark, as follows "Personally I believe that this versatile and brilliant writer is superior to any partisan spirit, and devoid of low motives." I also appreciate the fact that you are open to suggestions.

In to-day's issue you write the following:

"Without questioning the sincerity of Wizard Evans, it might be appropriate to suggest careful analysis and proof, as, for instance, when he says, 'To Catholics the Presidency at Washington is subordinate to the priesthood at Rome.'"

As you ask for analysis and proof, I will submit some quotations from Roman Catholic writers only.

Take, for instance, the book on Canon Law by Tarquinius, Chap. 1, p. 92, where he says "The Church is not merely a corporation or part of civil society. The maxim that the Church is in the state, or that it is placed under the power of the state is false. The Church is rightly a sovereign state."

Soglia writes, Vol. 1, p. 144, "The Church is independent from any state, because she is a sovereign state in herself."

E. S. Purcell, in his Essay on Religion, pp. 413, 418 and 458, says: "Every act which emanates from the civil power must be in conformity with the laws of the Church. Any infringement of the laws of the Church is a violation of the essential principle on which all authority rests—conformity to the divine law. But what is conformable to the divine will the Church alone can declare, and to all such declarations the civil power must render unhesitating obedience. The state is not competent to determine its proper range and sphere; these are shaped out for it by the action of the Church. The Popes, as vice-gerents of Christ, have the power of deposing kings, rulers and princes who fall into heresy, and they did rightfully exercise it. The Church is over all, and every state, and the Pope, who is the Alpha and Omega of the sovereign power of the Church, has alone to be consulted to decide the rights of the Papacy."

The Italian Jesuit, Liberatore, has this to say in his "Church and State," pp. 23 and 25: "There must of necessity be harmony between the state and the Church, but this harmony must proceed from the subordination of the former to the latter. The state has no indirect power over the Church; but, on the contrary, the Church has indirect power over the state. And so the Church is able to annul the civil laws or the sentences

of the external forum when they are opposed to the spiritual good and the Church is able to check the abuse of the executive power and of arms, or, indeed, to prescribe their use when the defence of the Roman Catholic religion makes demand therefor. The tribunal of the Church is higher than that of the civil power."

I sincerely hope you will profit by the above quotations taken from official and well-known authors of the Roman Catholic Church. For further enlightenment on this and other questions appertaining to the doctrines and practices of the Roman Catholic Church I invite you and friends to peruse my book on these subjects.

Sincerely yours,

A. MALINVERNI, Superintendent.

A STRANGE ACT OF HEROISM

"Three Catholic priests, on December 23, 1923, risked their lives in a church fire in saving the ciborium containing the host. The place destroyed was the Immaculate Conception Church, Gun Hill Road, Bronx."

All the metropolitan newspapers relating this news praised to the skies the "heroism" of these Roman priests.

To such an act seems rather a sacrilege and a curious contradiction to a rubric of their ritual. It is a sacrilege to say that anyone can save Jesus Christ, for we believe that He is amply able to save Himself and to protect Himself even from fire. But the curious part of this incident and the news for our readers is the fact that one of the rubrics in the *Rituale Romanum* gives the priests

full directions, as follows: "Suppose that a celebrant priest, in carelessly handling the chalice containing the consecrated wine, spills the blood of Jesus on the corporal, or linen cloth on which the chalice rests, what has he to do?" The answer is: "He must burn up the corporal." Thereby, then, the Roman Church directs the priest, in his official capacity, to burn the "blood of Jesus." This is, of course, according to their belief in transubstantiation.

Why, we may ask, did not these three Catholic priests, instead of risking their lives in that fire, make use of their power of transubstantiation, which they claim to possess, and change the body of Christ back again into the wafer, just as they previously changed the wafer into the body and blood of Christ? They should have been able to perform this operation without risking their lives in the fire that consumed that church. However, magic does not, in this instance, seem to work both ways.

CLERGY SHOULD MARRY

Speaking of celibacy in the clergy Dean Inge, of St. Paul's, London, lately declared that "England's roll of fame would be impoverished if the clergy had been obliged to remain unmarried." Nelson, Drake, Cowper, Coleridge, Tennyson, Kingsley, Rhodes, Goldsmith, Keble, Tanner, Wren and Fletcher were famous children of British clergymen.

If your subscription is overdue, will you kindly send a postal order to the Mission at once?

PROTESTANTISM AND PROGRESS

President Masaryk, of Czecho-Slovakia, has declared that "there cannot be any religious progress except through Protestantism." This opinion is supported by the unanimous verdict of human history for the past five hundred years. Lord Macaulay, one of the greatest historians, has sculptorially written:

The loveliest and most fertile provinces of Europe, have, under her rule (the rule of the Roman Church) been sunk in poverty, political servitude and intellectual torpor, while Protestant countries, once proverbial for sterility and barbarism, have been turned by skill and industry into gardens, and can boast of a long list of heroes, statesmen, philosophers and poets.

The most convincing proof of the beneficial effects of Protestantism, as compared with Romanism, can be found in the conditions prevailing in countries where the two religions have had an opportunity to influence the lives and characters of people of the same nationality, and under the same form of government. Take Ireland, for example. The Protestant North is noted for its high standard of morality, justice, liberty, religious and political progress, the spiritual life of the people, industry, loyalty and prosperity. As for conditions in the South of Ireland, where the Roman Church has had the most favorable opportunities to produce results, hear Mr. Hugh O'Donnell, former M. P. and a Roman Catholic, tell the story in his book, entitled "Paraguay on the Shannon."

In Ireland, material ruin has accompanied clerical despotism. The political priesthood have pauperized, as well as demoralized. Their ascendancy has been almost synonymous with ignorance, indigence, invacancy, mendicancy, dishonesty, slavery, and sloth. What they did not steal they have spoiled. They have traded on social revolution, they have sapped the bases of nationhood.

The history of Czecho-Slovakia itself supports the conviction that there is a power inherent in Protestantism which Romanism does not possess. Before and since the time that John Huss was burned at the stake until the Austrian Empire was broken up in the war Rome ruled in most of the territory now known as Czecho-Slovakia, and in all that time the people were repressed, and there was no religious or any other kind of progress. When the Republic was set up, after the war, Papal domination was rejected. Millions of people have turned away from Romanism, democratic government on a Protestant basis has been established, and already the new nation is rapidly progressing, religiously and politically.

An editorial in "Extension Magazine," Chicago, November, 1923, says in respect of the new proposed Mexican Government loan: "We advise our readers to cancel their accounts with any bank that tries to unload this form of encouragement to persecutors." Always and everywhere Rome opposes the governments of the world when they refuse to submit themselves to the impositions of the hierarchy.

The Gospel in the Douay (Catholic) Bible

The copy of the Douay Bible used here was published by John Murphy Company, Publishers, Baltimore, New York, Printers to the Holy See. It bears the "Approbation" of Cardinal Gibbons, dated "Baltimore, Sept. 1, 1899," in which His Eminence describes it as "an accurate reprint of the Rheims and Douay edition."

"Search the Scriptures, for you think in them to have life everlasting: and the same are they that give testimony of Me."—John 5: 39.

THE MAN AND THE BLESSED TRINITY

"God so loved the world as to give His only begotten Son; that whosoever believeth in Him may not perish, but may have life everlasting."—John iii, 16.

"Come to Me, all you that labor, and are burdened, and I will refresh you."—Matthew xi, 28.

"And I will ask the Father, and He shall give you another Paraclete, that He may abide with you for ever.

"The Spirit of Truth, whom the world cannot receive, because it seeth Him not, nor knoweth Him: but you shall know Him; because He shall abide with you, and shall be in you."—John xiv, 16, 17.

It is very important for all readers of the Scriptures that they should take the Word of God as a written message from the Almighty addressed to them as individuals, and as having been written for their own personal benefit. While it is quite true that there are many passages of the Bible that are hard to be understood, it is equally true that all those passages that are of the greatest importance to the individual are written in such plain and simple language that any child of school age who can read at all can easily understand the glorious truths set forth.

The two first texts quoted above were suggested by a gentleman who was brought up in the Roman Church, but has found out that Jesus Christ is the Way—not the politico-religious organization of which Pope Pius XI is the present head.

The first tells of the love of God the Father.

The second tells of the mighty Power of God the Son.

The third tells of the God the Holy Ghost—the Paraclete—the real and only Vicar of Christ, sent into the world by God the Father, at the request of God the Son, to represent the latter, in His stead, in the life of every man, woman and child whose sins have been forgiven, because by faith they have taken to themselves, and for themselves, the salvation purchased on the Cross by our Lord Jesus Christ.

These three views of the three persons of the Blessed Trinity will doubtless be new to most Roman Catholics who read these lines; but they are all plainly set forth as above in a Bible approved by the late Cardinal Gibbons.

And these views of the three Persons of the Trinity are absolutely true, as many witnesses can testify.

Those who say that God the Father is still so angry with the Catholic people that "the unbloody sacrifice" of the Mass has to be offered up as a propitiation every day to appease His wrath say what is not true. He is not an up-to-date edition of Jupiter or Zeus, sitting enthroned on high, and hurling thunderbolts at those who break His laws. God the Son does not regard sinners with such feelings of resentment and displeasure that it is necessary to ask the Virgin Mary or alleged "saints" to intercede with Him in order to obtain blessings for us. And the Divine Vicar of Christ—the Blessed Holy Spirit—abides with all those who seek Him, and who place their minds and hearts under His guidance to be led into all truth. He abides with every single individual who has been "refreshed" by obeying the loving invitation of our Blessed Lord as written in Matthew xi, 28.

Very few Protestant people know much about the religion of Rome, else they would do a great deal more to bring their Catholic friends and neighbors into contact with Christ; but to those who have taken the trouble to find out what Roman doctrine really is, and how it works out in the lives of its victims, the outstanding feature of the cult is its lack of any real joy or peace in this life, or hope for the next. How, for instance, can a man be happy who believes that the atti-

tude of Christ Himself is one of unfriendliness to him? How can he have peace of mind when he is being continually told on the one hand of the terrors of Hell, and on the other, that however good a Catholic he is, there is nothing better for him after death than an unlimited period of suffering in Purgatory, where the company of Popes and cardinals and prelates of all ranks will afford him very little comfort or easement of his pains? So far as his own personal experience goes, he knows that though he has been going to confession continually for twenty years, and performed every penance imposed he is not one whit a better man now than he was at the beginning. Indeed, if anything, the sins of profanity, or uncleanness, or lying, or cheating—or whatever his personal besetments may be—have a stronger hold upon him now than they had even ten years ago. Nor does his Church hold out to him even any hope of deliverance from them. The fact that there are some thirty or forty millions of "lapsed Catholics" in this country alone—in 1909 the figure was set at something like the first figure by the late Bishop McFaul, of Trenton—indicates the result in many individual cases. There is certainly no other European religious cult that offers so little cheer or happiness in this life and such a miserable future for the next.

And all this teaching is contrary not only to the will of God but to the Book of God, even as printed by the printers to the Holy See.

The three texts quoted above mean to anybody who has personal experience of their truth and power, a life here on earth of joy and peace and happiness in the soul, even amid circumstances of sorrow, bereavement, disappointment, reverses, and all the other ills of life to which flesh is heir. God nowhere says that He will save His people from them, but He does promise that He will be with them while they are passing through them. And to the truth of that promise the writer can bear ample testimony.

A few days ago a very prominent Catholic layman, Dr. Maurice Francis Egan, died. He was an accomplished scholar, and had at one time represented our Government at Copenhagen, and was one of the many Catholics apparently whom Protestants refer to as better than their Church." At his funeral in Philadelphia, Cardinal Dougherty officiated at a pontifical high mass, which was attended by many of the prominent agents of the Vatican engaged in various forms of propaganda "to make America Catholic" and substitute the political ideals and practice of Popes Pius IX, Leo XIII and Pius X for those of the Founders of this Republic. Almost the last piece of work from his graceful pen that we read was an article in "America" discussing "Some Leakages from the Church"—especially in the direction of the Christian Science cult—which is certainly a great improvement on their own. Dr. Egan had evidently taken a lengthy tour, his itinerary

taking in a number of our large cities. And he wrote that in every one of these he found that a "fringe of Catholics" had forsaken the theology of Rome—for, oh, horrors!—the King James Version of the Bible!

Instead of blaming those features of his own cult to which we have referred above — and which at some time or other must be more or less plain to the mind of every Catholic who takes the trouble to think (a very reprehensible practice in the eyes of the Church) he complains of their "lack of knowledge of the teachings" of the Church. (And what Catholic really does know these teachings?) Dr. Egan says of these wanderers from the Papal fold that "the Bible in most cases seemed to be new to them." This can be readily believed, especially when we remember that for the four millions of Poles in this country Benziger Brothers, the great Catholic publishing house in New York, told the writer that they had not one copy in stock, and that they did not know of any place in the country where one could be obtained, though they offered to get one from Poland for him. In view of what the Apostle Peter writes about the "Rock" on which the Church of Christ—not the Church of Rome, of course—is built, in the second chapter of his first epistle, it is just as well that the Irish and other English-reading Catholics (for the number of real American vassals of the Vatican is negligible) do not read even the Douay Version.

But Dr. Egan came nearer to the

mark when he went on to say that this melancholy "exodus of ci-devant Catholics" is due . . . to a longing for peace—for a calming philosophy of everyday life and for a solution of the existence of pain and sorrow."

To put it in another way. The teachings and forms and ceremonies of the Roman Church do not bring the soul of the individual into a realization that God loves him personally; that Jesus Christ can and will deliver him from the dominion and the guilt of sin; that he can have the presence and power of the Paraclete consciously in his life every day.

Dr. Egan was right. Every Catholic who is "religious" at all desires the peace of God that passeth all understanding. That peace you can have by dealing with our Blessed Lord directly telling Him the needs of your heart as a man talketh to his friend.

THE VIRGIN MARY AS A SAVIOUR

In the "Annals of Our Blessed Lady of Victory," Jan., 1924, are these paragraphs (italics ours, except the last three words of the second):

How many just souls who enjoy eternal happiness *owe their salvation* to their perseverance in devotion to the Blessed Virgin!

O Virgin Mary, our dear Lady of the Blessed Sacrament, the glory of the Christian world, the joy of the whole Church, *salvation of the world*, pray for us and renew in all the faithful the devotion to the Holy Eucharist, that they may thereby render themselves worthy to receive it daily.—300 days indulgence.

PAPAL DELEGATE AT WHITE HOUSE

The delegate of the Pope to the United States, Pietro Fumasoni-Biondi, recently called at the White House, and the hierarchy of Rome has given out to the Roman press the following boastful statement:

When the delegate and his party arrived at the White House, there were many members of Congress waiting to see the Chief Executive, but the delegate was ushered into the President's office without delay. President Coolidge received him most graciously.

Pope Leo XIII established the Papal delegation at our National Capital as a diplomatic mission, but so far our Government has never officially recognized the Papal envoy, though it is accustomed to accord the delegate many attentions and courtesies approaching perilously near to recognition. Washington city has no ecclesiastical importance to the Church of Rome; no Roman archbishop or cardinal is enthroned there. That city is a mere suburb of Baltimore in the Papal system, and all of its churches, and priests and institutions are subject to the Archbishop of Baltimore. But Washington is the center and headquarters of American politics. That is why the Pope located his delegate in the capital city instead of a Papal stronghold like New York, Baltimore or Boston. Judging from the above the Pope is succeeding splendidly in his schemes when we see his vice-gerent here preferentially treated over the members of Congress. But—the Catholic vote!

A Brooklyn Papal organ recently devoted more than a column to a lecture delivered late in December by the Superintendent of Christ's Mission in one of the Brooklyn Protestant churches.

The reporter, who attended that lecture, writes in a humorous vein, both in describing the lecture and the social gathering which followed. He failed to say anything regarding the arguments of the speaker, which he was evidently unable to grasp.

Not the lecturer, but the reporter of the "Tablet," made himself ridiculous. The reporter made light of the speaker's suggestion that the Mass should be read in the language known to the people, and so give them the opportunity of hearing at least portions of the Scriptures recited by the celebrant at the altar.

The speaker gave as an instance the portion of the New Testament read by the priest when saying Mass, as contained in the first Epistle of Paul to Timothy, chapter iii, verses 2 to 5 inclusive, as follows:

It behooves, therefore, a bishop to be blameless, the husband of one wife, sober, prudent, of good behavior, chaste, given to hospitality, a teacher.

Not given to wine, no striker, but modest, not quarrelsome, not covetous, but

One that ruleth well his own house, having his children in subjection with all chastity,

But if a man know not how to rule his own house, how shall he take care of the church of God?

The above verses are according to the Douay Version of the New Testament.

If these verses, instead of being read in Latin, were to be read in the language known by the congregation, then they would at least learn something regarding the innovations and unscriptural laws of the Roman Church.

The "Tablet's" correspondent was very careful to say nothing about the arguments presented during the lecture. We thank him, however, for the free publicity he has given to our work, and pray that he may come to understand the truth of the Gospel with child-like simplicity.

1320. A Catholic traveling through the jungles of Africa unfortunately commits a mortal sin. Realizing the dangers of the journey he ardently desires to go to confession, but finds only a French priest, who cannot speak English, and he knows not a word of French. What can he do in this case?

Answer: If an interpreter can be found it will be an easy matter. The priest holds the hand of the penitent, and the interpreter asks the questions put by the confessor. When the penitent has committed the sin mentioned he presses the hand of the priest and thus admits his guilt. If no interpreter could be found the penitent must endeavor by signs to make some confession, even though a complete confession be impossible.—"St. Anthony Messenger," Dec., 1923.

Will you please get one new subscriber for us next week?

THE UNIQUE AND EXCLUSIVE PRIESTHOOD OF JESUS CHRIST

BY REV. ARISTIDE MALINVERNI, PASTOR OF CHRIST'S MISSION

The doctrine of the unique and exclusive priesthood of Jesus Christ is lucidly set forth in the New Testament. If the eternal priesthood of Christ cannot coexist with that of a multitude of earthly priests; if human priesthood is an institution absolutely forbidden by the Word of God, then it follows that the officiating ministers of the Roman Church are falsely called priests, and cannot possess any real authority to offer up any sacrifice, for priesthood and sacrifice are indissolubly connected. Paul enumerates the officers of the Christian Church, according to Christ's institution: "And He gave some to be apostles, and some prophets, and some evangelists, and some pastors and teachers (Eph. iv, 11. See also 1 Cor. xii, 28-30)."

I challenge all the Roman theologians to find the office of priest, or even the name of it, attributed to a separate and religious caste, in any part of the New Testament. The priesthood, then, of the Roman Church is an innovation and an unscriptural invention. We find, indeed, in the New Testament the word "priest," but only in relation to Hebrew priests, who, proud and self-centered in their class privileges, formed prominent factors in the crucifixion of Christ; and one can hardly think that the priests of Rome would be anxious to claim any such distinction.

But, on the other hand, we find that the word "priesthood" is given to all the believers. "Ye also as living stones are

built up a spiritual house, to be a holy priesthood, to offer up spiritual sacrifices, acceptable to God, through Jesus Christ. Ye are an elect race, a royal priesthood, a holy nation, a people for God's own possession, that ye may show forth the excellencies of Him, who called you out of darkness into His marvelous light (1 Peter ii, 5, 9)." All true Christians are priests, not to celebrate the Mass, but to "offer up spiritual sacrifices." Through Him, then, let us offer up a sacrifice of praise to God continually, that is, the fruit of lips which make confession to His name, for with such sacrifices God is well pleased (Hebrews xiii, 15, 16)." This means purely to be a witness of the great, holy, infinite and unique sacrifice of Christ. True Christians, then, are all priests in Christ Jesus, because, being united with Him, they constitute one body, of which Christ is the head. The true office of Christians is only ministerial—not sacrificial.

The point of controversy between Protestant Christianity and the Roman Church is not the priesthood of Christ, for she admits it. The question is that we deny her contention that there are other priests, besides Jesus.

In my research I desired to clear up the point that Jesus is the only priest to the exclusion of any other. The priesthood of the Old Testament was a shadow, a type which has had its fulfillment in Christ and in Him alone. Of Jesus Christ the Psalmist says: "Jehovah hath sworn, and He will not

repent: "Thou art a priest forever after the order of Melchizedek (Psalm cx, 4)." The Roman Church applies these words to her priests. But the inspired writer of the Letter to the Hebrews explains at length why the priesthood of Jesus has been typified in that of Melchizedek, and comes to the conclusion that in the New Testament there can be no other priesthood but that of Christ Himself.

Here are the scriptural reasons:

1. Melchizedek is interpreted "King of Righteousness, and then also King of Salem, which is King of Peace (Hebrews vii, 2)." Now, who could possibly say that the Roman priests are either kings of righteousness or kings of peace?

But Jesus is properly so called. "And this is His name, whereby He shall be called: Jehovah our righteousness (Jeremiah xxiii, 6)." Jesus alone is called the "Prince of Peace (Isaiah iv, 5)."

2. In the second place the writer of the Letter to the Hebrews affirms that Christ was typified by Melchizedek, because "He was without father, without mother, without genealogy, having neither beginning of days, nor end of life, but made like unto the Son of God, abideth a priest continually (Hebrews vii, 3)." The writer, of course, is speaking here of Melchizedek as a type and a figure in his priestly qualifications, and does not speak of him as a man.

On one point only would I be disposed to admit the claims of the Roman priesthood—when they prove satisfactorily that they have no beginning nor

end of life. But even the Pope cannot hope to live for ever.

The inspired Word explains minutely the differences between the two kinds of priesthood—that of the Old Testament, according to the order of Aaron, and the other—unique—that of Christ. The differences are in the very persons, and in the efficacy, perfection and duration of the institution.

(a) The Levitical priesthood belonged only and exclusively to the tribe of Levi. Christ, on the other hand, came from the tribe of Judah. (Hebrews vii, 14.)

(b) The Levitical priests were only men, subject to all human infirmities of the flesh. Christ, the true High Priest, became flesh, holy, guileless, undefiled, separate from sinners, and made higher than the heavens. He is the appointed Son perfected for evermore. (Hebrews vii, 26, 28.)

(c) The Levitical priests had to offer up sacrifices for their own sins, and then for the sins of the people. Christ, on the other hand, offered up Himself once for all, and only for the sins of the people. (Hebrews vii, 27.)

(d) The Levitical priests entered into the sanctuary many times through the blood of animals; but Christ entered only once and then through His own Blood. (Hebrews ix, 11.)

(e) They have been made priests, many in number, because by death they were hindered from continuing their offices, but He because He abideth forever hath His priesthood unchangeable. (Hebrews vii, 23, 24.)

(f) "Wherefore Christ is also able to save to the uttermost them that draw near unto God, through Him: seeing

He ever liveth to make intercession for them (Hebrews vii, 25)." The Levitical priesthood had been instituted after the law of carnal commandment, that of Christ after the power of an endless life (Hebrews vii, 16.) Christ's priesthood, then, cannot be communicated to other persons. (Hebrews vii, 24.)

(g) By Christ's sacrifice "we are sanctified through the offering of His body once for all." And every priest indeed standeth day by day ministering and offering often times the same sacrifice, which can never take away sin. But He, when He had offered one sacrifice for sins forever, sat down on the right hand of God: henceforth expecting till His enemies be made the footstool of His feet. For by one offering He hath perfected forever them that are sanctified (Hebrews x, 10-14). Christ's priesthood, then, is possessed by such efficacy, fullness and duration, that it cannot have vicarious representatives. The parallel between Levitical and Roman priesthood is strikingly exact. The former has ceased to be, through the all-sufficient, perfect, unique and eternal sacrifice of Christ. The second, for the same reasons, has no reason for existence.

The existence of the Levitical priesthood was justified because it was intended to typify and foreshadow that of Christ; but after He came and made a perfect offering of Himself once for all times and places, it is plainly evident that the pretensions of the Roman priesthood are blasphemous in the extreme, and derogatory not only to the Cross of Calvary, but to Him who died

on that Cross once for all, for all men, for our full and free salvation from both the guilt and dominion of sin.

PAGANISM IN ROME

The saints of the Church have replaced the local deities of Rome who had this or that district in their care. Every Roman believes that disease is less powerful in the region where rises the Church of Santa Maria della Salute. And there is black magic, as well as white. Many still see on dark nights the great black dog, and know that the evil one runs the earth once more. Many would feel uncomfortable if they knew their enemy to be burning a little clay image made in their likeness. Recently a peasant near Naples was found in possession of a ram's skull into which she had driven a number of nails, hoping thereby to bring death upon her enemy. She and her skull were solemnly arrested by the carabinieri and the nails extracted after a church ceremony in the presence of a bishop. This faith in the continuance of a material struggle with the powers of darkness is combined with a cheerful carelessness of religious solemnities. Watch the chattering, jostling crowd at midnight Mass on Christmas Eve in Santa Maria Maggiore. Hear the clapping of hands and the shouts of "Viva il Papa!" (if used to be, and still is sometimes, "Viva il Papa Re!") as the Pope passes through St. Peter's.—London "Times."

Write to the Mission for some leaflets with extracts from priests, then mail to priests near you.

A CONFESSION BY "AMERICA"

The Roman Catholic newspapers have often impugned the accuracy and veracity of the Protestant version of the Bible, and at the same time they have exalted the correctness of the Catholic version.

Such has been the habit of the Brooklyn "Tablet," the Boston "Pilot," "Our Sunday Visitor," and of many other Catholic publications. But the Roman Catholic weekly "America," in its issue of Jan. 19th, makes the following confession:

English-speaking Catholics need a new translation of the Old Testament, and need it badly. This is no original observation. It has been made with ever-increasing emphasis and frequency for about a century. But we must simply keep on repeating it, the louder the better, till we get what we are shouting for.

Lay Catholics, as a rule, refuse to worry a great deal over all this row about the Old Testament. We have a vague notion that it is difficult and dangerous ground, so we prefer to leave the whole business to our Scripture scholars, accepting in advance whatever the Church may decide. But we must remember that Protestants are in an altogether different pair of shoes. They profess to recognize no other guide than these same Scriptures. For them it is the Bible, whole, and "nothing but." Our attitude of submissive indifference will no longer do. We must produce an explanation. What do we say to this? How do we explain that? If we simply say we do not know, or dish up some hasty and unsatisfactory reply, they turn on their heels and go away, under the impression that the Catholic Church is intellectually bankrupt.

Now, what I am coming around to is just this: Our version of the Bible

was made from the Latin Vulgate of St. Jerome, an excellent translation for its time, and one which has been canonized by long tradition, but which is often very free, and not seldom inaccurate. Our Protestant friends, of course, will not accept our translation as a basis for argument. Ecclesiastical students often manage to get around the difficulty by procuring non-Catholic versions, or the French Crampon. The layman is left helpless.

Nor is the only difficulty that of the text. The notes are hopelessly antiquated.

Of course, it is a more comfortable job to talk about a new version of the Old Testament than getting busy at it. That undertaking is not the pastime of a summer's afternoon. But all the more reason for our impatient clamor. We must rouse our Scripture scholars to action and speed them along once they have started by repeated assurances that we are not taking the matter indifferently.

We bid good speed to the Catholic scholars. Let them go ahead and put a correct translation of the Bible in the hands of the devout Roman people.

But the question will always come to this: Will Rome allow them freedom to follow conscientiously the original Hebrew and Greek texts? Will Rome allow the people to read a translation that controverts every Papal doctrine? We shall be delighted to see the result of such experiment.

If you have not renewed your subscription, we would be glad if you would do so at once.

DENUNCIATIONS AND LIES AGAINST FREE MASONRY

"Our Sunday Visitor" is one of the most mendacious of all the Roman newspapers published in America. It is now pleading for harmony between Romanists, Protestants and Free Masons. Here is the specious and false reasoning of this Jesuitical journal in its issue of Dec. 16:

It is quite common for members of Free Masonry to assume that the Catholic Church has no use for them, though Catholics never identify any man with his lodge affiliations. The Catholic Church does not believe in oath-bound secret societies. On this principle Catholics may remain out of Masonry without entertaining the least ill-will toward those who prefer to be in it.

We submit here a few quotations to show the brazen mendacity of that paper:

The Pope on Masonry

We wish it to be your rule first of all to tear away the mask of Free Masonry and let it be seen as it really is, and by sermons and pastoral letters to instruct the people as to the artifices used by societies of this kind in seducing men and enticing them into their ranks; and as to the depravity of their opinions and the wickedness of their acts. As our predecessor many times repeated, let no man think that he may for any reason whatever join the Masonic sect if he values his Catholic name and his eternal salvation as he ought to value them. Let no one be deceived by a pretence of honesty. It may seem to some that Free Masons demand nothing that is openly contrary to religion and morality; but as the whole principle and object of the sect lies in what is vicious and criminal, to join

with these men or in any way to help them cannot be lawful.—Encyclical Letter of Pope Leo XIII.

Call to Battle Against Free Masonry

October Intention of League of the Sacred Heart.

The October Intention of the League of the Sacred Heart recommended by His Holiness Pope Pius X is "The Battle Against Free Masonry." In offering to the Associates of the League of the Sacred Heart and thereby to the entire world, the Battle against Free Masonry as the primal intention of their prayers and practices for October, Pope Pius X is in unison with all his predecessors from Clement XII in 1738 to Leo XIII in 1890, who condemned Free Masonry as anti-Catholic, anti-Christian and immoral, and pronounced excommunication against Catholics who should enter it. It is, therefore, clear that hostility of Masonry is a call to battle for those who have pledged themselves to the Heart of Christ in reparation and service.—The Boston "Pilot," Saturday, Oct. 4, 1913.

Roman Catholics Declare War to the Knife Against Free Masonry

Why doesn't somebody in Congress or Legislature introduce and pass bills and destroy these secret Masonic lodges and societies? After these Masonic societies get through arousing prejudices and bitterness against the Catholic citizens and their Church and religion they will direct their efforts against the Government of the United States. That has been their program in Europe; it is the program followed in Mexico, and it will be followed here in due time.—Roman Catholic Review, Baltimore, Oct. 7, 1916.

THE VISIT OF THE SPANISH SOVEREIGNS TO THE POPE

BY P. DI FLORIO, B.A., B.D.

Behold! Alfonse XIII and Queen Victoria of Spain are in the Vatican. Prince Alexander Ruspoli accompanies them to the apartment of Pope Pius XI, at the door of which are waiting a host of Prelates who belong to the Pontifical Court, among whom is Sanz de Lampera, the major-domo of His Holiness. Can it be the successor of Jew Peter, the fisherman, and of the vicar of Jesus of Nazareth, who is about to receive the King and Queen of Spain? Again, is it possible to believe that the true representative of God would be set up a Pontifical court on earth to govern God's kingdom? But, pray, how is it possible to believe that such a representative as the Pope is able to supervise and direct God's affairs when he, apparently, does not know how to look after his own, and needs Sanz de Lampera as major-domo to look after him?

Let us proceed. We are in the Papal apartment. The Pope has donned a white garment, and sits in St. Peter's chair (which is not the chair of the poor fisherman of Galilee, because he never had a chair since he became Jesus' follower, but of Mohammed), surrounded by the cardinals of the sacred college, who are dressed in red. The Pope dresses in white! Is he or his seat pure, spotless, white? When we think of the Waldensians or the Huguenots we consider a red garment more appropriate for a Pontiff. The cardinals dress in red! This color is more appropriate because of the rivers of blood which were shed in

Spain during the operation of the so-called Holy Inquisition. We are in the presence of the Pope, and the King and the Queen kneel before Pius XI and kiss the ring and the foot of the most "holy" representative of God on earth. King Alfonse and Queen Victoria have humbled themselves to the dust.

After this pagan and slavish act the Queen sits on the right hand of the Pope, and the King reads his official discourse. "The faith and loyalty of Spain to the Pontiff," says the King, according to "L'Italia," of Montreal, Canada, Nov. 24, 1923, "has been its constant glory. . . . I have always ardently desired this hour of joy—to kneel at the feet of the Holy Pontiff, in order to offer him my filial devotion, together with that of the Queen, and of the whole Spanish nation."

The Pope then lifts his forefinger, and says: "I give from the depth of my heart the . . . blessing to the Royal Family, and to the faithful and generous people of Spain, the Catholic nation, *par excellence*."

After the official ceremony, the Pope, the King and the Queen met privately for further considerations in the study-room of Pius XI. We shall know more about this conference later, but an Italian proverb says: "When tyrants meet liberty weeps."

According to the Toronto "Daily Star," November 30, 1923, the "Osservatore Romano," official organ of the Vatican, in a striking article, insists that "the Holy See in no wise has abandoned its claim" regarding "Papal aspirations for the recovery of

temporal power." This temporal power is, according to the Papal sheet, regarded as the sacrosanct right of the Roman Catholic Church. But we defy the Roman clergy to prove that either the Old Papal State was ever given by the people themselves to the Papacy or that it is necessary for any Christian denomination, worthy of the name of Christ, in the discharge of its spiritual duties. On the contrary, we believe, with Cavour, and history is on our side, that whenever the union of the temporal and spiritual power took place the progress of civilization has been arrested, and often the most abominable kind of despotism has followed.

SCHOOL BIBLE STUDY URGED

Wauwatosa, Wis., Jan. 14.—The Board of Education of Wauwatosa has submitted a plan to churches in the community for daily religious instruction in the fourth, fifth and sixth grades of the public schools. Each church would equip and maintain its own religious class, where pupils would meet from 2 to 3 p. m. each Wednesday.

Teachers would be required to have the same qualifications as teachers of an equal grade, and be passed upon by the school board and by authorized representatives or ministers of the various churches. A general board of supervision, consisting of one member of each church and one from the Board of Education, and the superintendent of schools, is planned.

AWAY FROM ROME

"Columbia," the official paper of the K. O. C., in its issue of Jan. 24 publishes the following:

The Czech Government had invited and financed the Y. M. C. A., the Salvation Army and the Baptists to decatholicize the Slovak people! The Czech is resolved to isolate Slovakia from Rome.

To-day over the small republic rings the Czech slogan: "Away from Rome!" And this bitter cry echoes through Slovakia, where the natives, for centuries past, have at all times, fostered in their hearts an unfaltering faith in God and loyalty to the Catholic Church, side by side with an intense love for their nation and their mother tongue.

Equally important to know is that this religious anti-Catholic campaign has influenced approximately one million Czech Catholics to surrender their faith and organize the Schismatic National Church.

The hierarchy weeps! . . . Let us rejoice over the nation of the martyred Huss breaking the chains of Rome and entering into the glorious liberty of the Gospel.

Rev. W. H. Bowler, Secretary of Field Activities of the General Board of Promotion of the Northern Baptist Convention, was recently quoted in the Boston "Transcript" as saying:

The figures show that 3,345 new members joined the Protestant Churches of America every day of 1922. Every day during that year 41 new preachers were ordained or licensed, and every day 21 new churches were organized. In the same year \$505,000,000 was spent for religious work. That's not exactly "dying out!"

PROTESTANTS PAYING THE PENALTY

The scientific character of many of the sayings of our Lord is often overlooked by many of those who accept them and believe them either because they know Him to be the Son of God by personal spiritual experience, or because they accept the words of Him "who spake as never man spake," and the greatest Teacher who ever appeared to instruct the human race.

In reading certain parts of the address given at Indianapolis at the convention of the International Volunteer Student Movement as reported in the New York "Times," January 1, by Dr. Adolph Kellog, secretary of the Central Bureau for Relief of the Evangelical Churches of Europe, the words of Christ: "From him that hath not shall be taken away even that which he hath" (Matthew xxv, 29) come forcibly to mind.

It will be remembered that these words were uttered in connection with the punishment of the servant who wrapped his talent in a napkin, and buried it in the earth during his lord's absence, instead of using it as capital wherewith to promote the interests of the master who had entrusted it to him for that purpose.

Not long ago we directed attention to the penalty that the Protestants of England are paying for their neglect to share the spiritual benefits that they derived from the Reformation with the Roman Catholics of Ireland and of the Empire, and that penalty is heavy and likely to increase as time goes on. But great as that is, it is

relatively trifling to that which has fallen upon the Protestants of continental Europe according to Dr. Kellog.

Warning for Americans

The Protestants of America have not escaped similar retribution, and unless they arouse themselves to more vigorous action along evangelical lines the troubles against which they will have to contend in the future will prove greater than those they have at present. Perhaps the most important fundamental thing that American Protestantism has overlooked is that our whole system of government rests upon the essential principles of Protestantism as distinguished from any and every form of Catholicism. The brand of democracy formulated by the writers of the Declaration of Independence and the Constitution rests, in the last analysis, upon the right of private judgment, and the exercise of his personal rights by the individual and the equality of all men before the law—this last growing out of the fundamental Protestant proposition that all men are equal before God, and that each must answer for himself as to the discharge of his personal duties as a man and a citizen.

The right of private judgment in religion leads on to the right of private judgment in public affairs in so far as they affect himself and the community—hence the town meeting, public discussion, liberty of the press, and all the things

that come under the head of civil liberty.

Roman Catholicism is the very antithesis of all these things. The Pope is the visible representative of God on earth in all things civil and religious; the local priest is the representative of the Pope, the Vicar of Christ. The individual must think nothing, read nothing, believe nothing, do nothing, contrary to the mind of the Church. And in return the Church assures him that if he does exactly what the Church tells him he will—except for certain eventualities—get to Heaven some time in the future (after an indefinite sojourn in "Purgatory," only about one degree better than Hell itself). As for the individual, so for the community, the state and the nation. The Vatican ideal was expressed by Pope Boniface VIII in the Bull "Unam Sanctam" as "the sword of kings and knights wielded at the will and sufferance of the priest."

Protestant Editor—Jesuit Pastor

In the face of these facts, which are writ large on the history of the last 500 years, as well as in the official publications of the Roman Church, it seems strange to find that such a large percentage of American Protestants entertain such ideas as were set forth in a letter to the writer from the editor of one of the leading denominational papers in the country, two years ago.

We have never felt that Protestants are fair to the Roman Catholic citizens in this country if they insist that membership in the Roman Church is equiva-

lent to disloyalty against the American Government. It might be, if all Catholics went the whole logical distance of the Pope's pretensions, but it is one of the blessings which the good Lord bestows that very few folks are logical.

In other words, our "Roman Catholic citizens" do not really fully believe or act upon the fundamental teachings of their religion.

That the same mental attitude prevails in England is evident from a cable in "The Christian Science Monitor" (Dec. 29) in which Father Woodlock, the Jesuit pastor of the most fashionable Catholic church in London is quoted as having just written a letter to the London "Times" concerning pourparlers between certain Anglicans and Cardinal Mercier:

With regard to Rome . . . no compromise on any defined dogma can ever be considered. . . . It seems that the mentality involved in the Roman Catholic's attitude toward the defined dogmas of his Church can never be realized by the Anglicans. It is always swept aside as a species of bluff.

The sooner the collective Protestantism of this country realizes that Papal documents like "Unam Sanctam," "In Coena Domini," the Syllabus of Errors of Pope Pius IX, the Encyclicals of Pope Leo XIII and the Encyclical "Pascendi" of Pope Pius X, say what they mean, and mean what they say; and then govern their attitude accordingly toward the priests of Rome and their henchmen—inside and outside the Church—the better it will be for all Protestants, and the country also.

And one of the first things they should turn their attention to should be the evangelization of the Catholic people in the vicinity of their local church.

The Bible as a Community Binder

But let us turn our eyes from what may happen in the United States to what has happened in Europe so that we may, at least in some degree, realize the disasters which have fallen upon the Protestants of that continent, who, because they "have not" now, owing to their indifference in the past to the spiritual needs of their Catholic fellow subjects in various countries, have already had "taken from them" much that they had, and are likely to lose a great deal more.

To Return to This Country

Among the passages given from Dr. Kellog's address were these:

"One of the most striking differences between American and European Protestantism consists in the fact that American Protestantism is dynamic, optimistic, forward pressing, aggressive, while European Protestantism, at least on the continent, seems rather in a defensive, pessimistic and passive attitude.

"The defensive attitude of European Protestantism, or of continental Protestantism, is not due to a lack of faith, but to the fact that it has, perhaps, been too long connected with the political powers, which seem to be more demoniac than human."

Where the Bible is most widely read and accepted as the rule of life, there will the bonds that bind the family, the community and the units that make up the State be the most tightly drawn. This is a feature of Protestantism that is not often

emphasized. Dr. Kellog, however, touched on it when he said: "Besides hatred there is a spirit of disintegration in Europe, dissolving thus the authority of the State, the communion of the family and destroying the unity of a common conception of life and its ideals."

And, by the same token we can be sure that the thrusting of the Bible out of the public schools by the priests of Rome has had much to do with the multitude of divorces and many other evils that disturb all lovers of this country.

No one is so foolish as to attribute all the dreadful things mentioned by Dr. Kellog to this one cause, but if, during the last 150 years, all continental Europe had been the field of aggressive evangelical effort on the part of even ten per cent. of the membership of every Protestant church, the mentality of whole nations and peoples would have been perceptibly different to what they were, say, in 1914. Dr. Kellog says:

Pastors Forced to Manual Labor

Many pastors no more do their pastoral work because they have to go into banks and mines and plants to earn their living. There are hundreds of institutions — orphanages and so on—which can be run no more without foreign help. The faculties are menaced in some of the universities.

1,200 Church Papers Gone

The press is reduced. More than 1,200 church papers and periodicals have disappeared in the last two years. The Evangelical Federation had to sell recently its stock of paper, which is needed for the printing, to

pay the salaries of their workers.

The middle class in Germany is going to die, and on the other side Catholicism is progressing. We have a common saying over in Europe that, from a military point of view, France has won the war; from the political, England; from the economic, America; from the racial, the Slav, from the cultural, the Jews, and, from the religious point of view, the Roman Catholic Church has won the war.

The Pope has just now sent \$3,000,000 to Germany. We wait for the action of our great Protestant brethren.

"HISTORY" PROPAGANDA FAILED

A San Francisco dispatch to "The Christian Science Monitor," Oct. 25, said that the Sacramento City School Board had the previous day repudiated charges of alleged pro-British propaganda in Muzzey's American History, a school text-book, and voted three to one to retain it in the public schools there.

John B. Giffen, of the school board, led the fight against the book because ultra-friendliness is shown for Great Britain. Mr. Giffen's antagonism was inspired, it is said, by his reading the Hirshfield report to the Mayor of New York City, but the allegations in it were considerably compromised when refutations were presented at the school board meeting, and the history proved to be popular, used in 6,000 cities and towns of the United States.

**The Purpose of Papal Parochial
Schools is to Promote and Perpetuate Priestcraft.**

THE BEZIERS INCIDENT

We regret that in our last issue, by a slip of the pen, we attributed to Pope Innocent III the instructions to the troops of Simon de Montfort at the capture of Beziers—"Burn and kill them all. God will know His own!" A correspondent writes us that these words were uttered by the Papal Legate, and quotes Dowling ("History of Romanism," p. 314) as saying: "The knights, learning that they had triumphed without fighting, applied to the Pope's Legate, Arnold Amalric, to know how they should distinguish the Catholics from the heretics; to which he made this reply: "Kill them all; the Lord will know well those that are His!" "Tués les tous; Dieu connoit ceux qui sont à Lui!" Dowling on the next page says that the Legate in his letter to Pope Innocent III gave 15,000 as the number of men, women and children slain, but that Velly, Mezeray and other historians make the figure 60,000. "Soixante mille habitants passèrent par le fil de l'épée."—Velly iii, 41. "Il y fut tués plus de soixante milles personnes."—Mezeray, ii, 609. Edgar, 226.

"Two things," said Mr. Lloyd-George to a group of newspaper men, one day, "never failed to relieve me when the stress of events in the war was most severe. One of these was the songs of Old Wales—the folk songs and the hymns we sang back there in Llanysumdwy. The other was the Bible. When I read it I found that I renewed my strength."

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